

Baptist Record

J. B. GAMBLE, JR., EDITOR.

CLINTON, MISS.
Thursday, April 3, 1884.

We have determined to open a column of news, any teacher wanting a situation, or Trustees wanting a teacher, or any one wanting anything, will insert the advertisement in the Baptist Record, 8 times for \$2.50. So much of our time is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business matters and articles for publication on separate pieces of paper, and the latter on but one side of the paper.

In ordering your paper changed give the office from which and the office to which the change is to be made, both plainly written.

When you send an obituary, count the words, and if there are over 100, send, with the copy, 2 cents for every additional word. Do not ask us to vary from this rule.

Send money by any safe way, and two dollars or more, securely sealed in an envelope at our risk.

The Baptist Record and Clinton, will be sent to any address one year for three dollars.

If you do not receive your paper regularly see the postmaster and know what takes it out. If you cannot correct the matter at the office of the line write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to any one a copy of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send your name at once.

Everyone sending us \$2 during this month and the next, and desiring it, will receive Kendall's pamphlet on the house, advertised elsewhere.

Editorial.

NOTES AND COMMENTS.

Our Bro. E. C. Eager, is on a visit to his son, Dr. R. F. Eager, of Hopkinsville, Ky.

I have been an agent several times, and I have never known a woman to fail to pay her subscription.

Is it not about time the winter quartered Sunday-schools were opening their eyes?—BAPTIST COURIER.

I do not know which is most out of place, a dog in a meeting house, or a Baptist in a church. —A. T. WILSON.

I believe that we, as a people, owe more of our time, our talent and our money to God, than any people that ever lived before us. —T. N. WILSON.

The churches are the custodians of the gospel.—R. W. THOMPSON. And of baptism too, just as of the gospel. They go together. The churches control both alike.

The Jews owe to the Lord one-tenth of their substance. We are required to do more, for he has given us for greater blessing.—T. N. WILSON.

God has designed that his people shall be a missionary people. They are born with that spirit in them, a spirit to love and desire the salvation of all people.—M. C. ALLEN.

Our little church at Lumberville is a zealous band of eleven members, and by their zeal and labors, we wish to increase much in strength and activity.—L. M. STONE.

A minister of the gospel should not preach that the force of his discourses cannot be resisted without denying reason and divine revelation.—J. A. NIX.

Recently in this Christian city on God's Holy day, hundreds of people paid their money for the privilege of hearing an infidel denounce Christianity.—CENTRAL BAPTIST.

The collection at Yockapogony Church, Kosciusko Association, on the 4th Sabbath for Foreign Missions, amounted to \$23.00, the best ever taken in the church for that cause. Good, let the work of development go on.

On Saturday before the 3rd Sabbath in March, the Philadelphia Church, in reference to the Minister's Conference with this church to embrace the 5th Sabbath in June.—E. HALL.

A brother says of Bro. Cheney, agent for the committee on publication of Paxton's History: "Bro. Cheney is one of the most able advocates of temperance we have. The drinking men are honestly dealt with."

Bro. Graves baptized thirty last Sunday into our church as the immediate result of our late meeting. Five or ten others will join soon. I never saw a meeting get such hold on hard men.—P. H. EAGER.

A brother, beloved, writes: "I rejoice in the absorption of the Messenger by the Record, because it will broaden its field and serve Louisiana better. Its visits are eagerly watched for here."

We are said to be partakers of the divine nature, and when God goes up against the powers of darkness, he calls for all of himself in his people to go with him.—L. BATT. That goes with this Scripture: It is God that works in you to will and to do of his own good pleasure.

We are to live forever amid the memories that we are making for ourselves day by day. Whether we bless or curse, whether we plant roses or thorns, the memory of each day's work will be carried into eternity as in the case of him to whom it was said, "Son, remember."—MISSIONARY BAPTIST.

It is best to tell the truth about protracted meetings, as about everything else, and more people will be benefited by your being careful and cautious not to encourage too hasty professions of conversion. Preach the gospel and look to God for re-

sult, without concern as to whether you are counted a failure or not.—RELIGIOUS HERALD.

When the heart loves truth for truth's sake, a love, it is in the character of God, and recognizes it as a principle of human action, to be always observed; not for expediency's sake but for its rightness, such a heart will instinctively eschew all duplicity and will gather to itself that strong confidence which answers back to crystal truthfulness.—F. in BAPTIST COURIER.

"Young man sit down, when God wants the heathen converted, he will do the work without your help or mine." Thus spoke an older brother to W. I. Am Carey a century ago when he arose in a meeting to plead the cause of Foreign Missions. Many whose names are on the church books now are willing to sit down and do nothing.

Our country is filling up with politicians and with the tools of politicians. They are living by plunder. They rob the public treasuries and grow fat on the spoils. The people who toil are coming to be powerless against the hordes of leeches that live out of the blood drawn from the body politic.—WATSON TOWLER.

Bro. W. M. Flourney and his excellent wife have moved from Progress, to San Juan de Sabinas. Bro. Flourney is preaching there and at Marquez, while Sister F. has a school at San Juan, of twenty girls, they are doing a grand work in Mexico, and deserve the sympathies and co-operation of the entire brotherhood.—TEXAS BAPTIST.

Bro. H. L. Wilson, looked to me one day in our hands \$10.00 and a beautiful album, for Bro. John H. Eager, of Rome, contributed by the Ladies' Missionary Society of Antioch Church, Warren County. We will forward both the album and money to Bro. Eager as soon as possible.

Bishops J. J. Green and J. R. Farish, will exchange pulpits on the 1st Sabbath in April. The former will preach at Byram at 11 a. m. and 3 p. m., and the latter at Mountain Creek, at 11 a. m. and Saturday morning at 11 a. m. Bishop Farish will also preach at the Freeman's Hall, in West Jackson, on the 1st Sabbath at 7 1/2 p. m.

An exponent of doctrine in one of the Methodist journals says that "Methodism inclines more and more to emphasize the thought that men come into life saved, and that the chief mission of the church is to keep them so." What becomes, then, of the old doctrine of conversion, and how is it that we still hear of men "powerfully converted"? Evidently this is the doctrine which John Wesley taught with such wonderful force and constancy.—PRESBYTERIAN.

How many there are who would rather die, or do almost anything else, rather than abide a little freer than "faith which was once delivered to the saints." What a pity it must be to have that enthusiasm which was at a white heat spoiled by passing the hat around, but such is life.—MISSIONARY BAPTIST.

The "passing the hat round" may check white heat enthusiasm but it helps in the exercise of Christian graces.

Bro. H. D. White, although he has the care of Utica, White Oak and Port Gibson churches, is going to give his fifth Sunday to Antioch Church the remainder of this year. Bro. White has a call for Sabbath evening service, at the Strawberry School-house. It looks like this brother ought to give it up. I sympathize deeply with Bro. D. F. Head in his affliction and reverse which have led to the result. As we have to give up the Messenger, there is no paper in the South that I would as soon adopt as our Organ in Louisiana, as the Record. I endorse the movement and fall into line.—J. A. HARKELL, Mt. Lebanon, La. Bro. Harrell gives the movement a practical endorsement.

The temperance agitation is bearing unexpected fruit both as to kind and quantity. It is not only arousing the masses to their danger and duty, ventering labors and offices and frightening the politicians, but is converting the liquor dealers. A meeting of liquor men was held in New York recently, when a series of resolutions were passed pledging themselves to support existing laws, to close their houses on Sunday and to assist the police in enforcing the Sunday closing law. One of the gentlemen urged that theirs was "an organization that has been formed to observe the law and not to defy it."—N. O. ADVOCATE.

The Florida Witness, gives a new remedy for toothache, (publisher's trademark of course.) "Ashurst, our managing editor, has been on the shelf, or nearly so, for some time with grinding toothache. But, sufferer as he was, there have been times all along when he was obliged to smile. Generally it takes drops or forceps for tooth ailment, but here is a new remedy—money letters to the publisher." We have no toothache, but we like to try the new remedy for a preventive, but we'll take the prevention in cure doses.

There are peculiar temptations besetting a choir. Christians who become members of a choir ought to feel that they assume a position where special snares are spread for their feet. They should take the step only with an increased spirit of watchfulness over and even against themselves. And their Christian brethren might well remember them, particularly in private prayer, lest the adversary should gain an advantage over them, to their own spiritual harm and to the detriment of the church.—INDEX.

A wise and pious suggestion, Bro. Jones, but we believe it is the first time we have heard prayer for the members of the choir enjoined on the other church members. We believe prayer will effect more than the course, which is often untrue.

We are in receipt of a long letter from, no matter whom, detailing a case of personal necessity, and insisting that the State Board render help by making an appointment. For the benefit of the public, we wish to say, that the editor of the Record, is not a member of the State Board, that he has no more control appointments by it than he does President Arthur's appointments.

And we wish to insist very earnestly too, that the Board is not a charitable institution, though composed of charitable brethren. It is a business body, having in charge one single line of business, i. e., missionary work. It is not, and should not be the policy of the Board to appoint brethren because they need appointments. Hard as it may look, the fact that a brother needs an appointment, is no figure in the case whatever. The Board is charged to do a missionary work; the money received is all for that purpose, and the money is not to be used for anything else. Only three things are asked: 1. Is there a field? 2. Who is the man suited to cultivate it? 3. Can we pay him? This is the only true policy, and it can not be departed from. No doubt some mistakes are made; but the constant aim is to find fields where it will pay to spend money, and then to find acceptable workers for those fields, lastly to find money to pay them living salaries, and no more.

DR. GRAVES' ARGUMENT VS. THE SCRIPTURES.

With much hesitation we publish Dr. Graves' article on first page. The truth is, we do not see the use of two papers tagging at each other, and keeping up an endless war of words over questions which ought to be regarded as settled. We serve notice now, that Brother Graves can not create any obligation for the Record to enter a game of tag with him. His article is published in this issue reluctantly, and not to go on with it.

That the lines quoted, are taken out of their settings, and, as he has interpreted them, do not give a fair and full view of the teachings of the Record is certainly true. That we have been wrongly represented as teaching that the ordinances belong to the ministry is equally true. He has, repeatedly, and does in his present piece, put his deduction from our position, as our position; something no man should do. We will not complain, because he may think it right to do so. We are able to state our positions, covering the whole ground. Here they are:

1. The churches are the executives in the kingdom of Christ.
2. All the laws or ordinances of the kingdom, those relating to the preaching of the gospel, to discipline, to the two Christian rites—in short, all the laws of the kingdom were delivered to the churches.

3. The churches can not legislate, but must execute laws according to the scriptures.

4. The preaching of the gospel is given to the churches, but the churches preach the gospel through ordained ministers, who are responsible to the churches for the faithful discharge of their duties, according to God's word.

5. Baptism and the supper are each under a law of its own, and must each be administered according to its own law.

6. Baptism is administered to parties out of the church, who confess their faith in Christ, and, by men clothed with authority from gospel churches to preach and baptize. It is under the control of the churches just as the preaching of the gospel is. The two are put together in the commission, and in the ordination certificate of every minister.

7. While the Scriptures show, conclusively, that baptism was administered to people where there was no church, that it is a prerequisite to church relations, they also show that the Lord's Supper is to be administered to those already baptized, and in church relation, and further, that the supper is to be administered only when the church is assembled.

Now, we cannot undertake, here, to buttress these positions by quotations and arguments. The case just now, does not call for it. Bro. Graves' argument must go for what it is worth, but it is not our position, nor our teaching. We repudiate it as unsound, and protest against his substituting it for what we say. Personally, we would rather follow the example of the Apostles, and New Testament preachers, than Brother Graves' argument. The churches must go by the law, and the law does not require a church vote in order to baptism. The Scriptures are luminous on the other side. To say that the churches cannot clothe a minister with authority to baptize, is to attack the authority given to the churches. They do it, and, in fact, cannot baptize in any other way. If Brother Graves wishes to make out his case, he should show that a church vote is essential by either precept or example. This, he does not do. We are able, in this case, to prove a negative, and that by a weight of testimony, that ought to convince any one, and has convinced all but a few who have a theory, to follow.

So much of Brother Graves' argument, as refers to the right of a minister to confer with a church as to administering baptism where there is a church, &c., appears to us futile; it amazes us. Is not the preaching of the gospel committed to the churches? And can't they clothe men with authority to go out and preach it? Must a church go along to see that he does it right? No. Well, then, does this forbid a minister from conferring with a church about preach-

ing, where there is a church? No. Will not every sensible preacher do this? Yes. Shall we say the gospel was committed to the churches or the ministry one, not to both, and, if to one, then not the other, &c.? God forbid that we should write such things. The gospel was committed to the churches, of which the ministry is a part, and under a law regulating the matter, the churches ordain the ministry, and, do, really, preach the gospel through the ministry. And all that about alienating a trust has just nothing in it, so far as this question is concerned. The churches do, really, fulfill their trust when they ordain men, called of God to go out, preach, baptize, establish churches and thus extend the kingdom. This is a complete answer to Dr. G's voluminous argument based on false assumptions. But, if we could not answer him a word in a thousand, we would esteem his argument as lighter than chaff, because it is directed against the plainest examples, and the most obvious, practices of Apostolic times. We have got to part company with Dr. Graves or the Apostles. In such a case, most Baptists will know what to do. If the churches would lean less to his own understanding, and be content to walk in the foot-prints of the divinely guided teachers of religion, he would himself be a safer guide. A ton of human reasoning is worth nothing against a line of Scripture.

Dr. Graves, calls for proof that he ever endorsed our position. He shall have it. For many years he lauded Oncken, as the great Baptist Apostle to Germany. He was introduced to the American public, Oncken's History, with his strongest endorsement, and he knows what is in that book. Later, in his "Old Landmarkism, what is it," he distinctly declares, that Dr. Boyce properly baptized Dr. Weaver in Louisville. There it is Bro. Graves, read it for yourself. Once more: some years ago, after we had fully presented our views in this paper, he distinctly, at the Tiptop Association declared, and that publicly, that he regarded the Record as a sound Baptist paper.

We do not wish to pursue the subject. The fact is, this is not an open question among Baptists. Each one has a law of his own, and must each be administered according to its own law. Baptism is administered to parties out of the church, who confess their faith in Christ, and, by men clothed with authority from gospel churches to preach and baptize. It is under the control of the churches just as the preaching of the gospel is. The two are put together in the commission, and in the ordination certificate of every minister.

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MINISTERIAL EDUCATION.

I desire to submit some questions which I wish you to answer in your paper.

I do not think I have any vain motive in asking these questions. I have been in some difficulty a long time in getting some information. I have been in some difficulty a long time in getting some information. I have been in some difficulty a long time in getting some information.

A great deal, you know, has been said and is still being spoken, and written about the education of ministers. This might be characterized, perhaps, as the era among Baptists of Ministerial Education from the prominence given the subject. Let me say, here, I am not opposed to education, and only take exceptions to what I regard as extreme and erroneous positions in regard to it. Some expressions I have heard used, are, as it seems to me, not in harmony with the Bible, and are seriously wrong. I feel many are going into error rapidly on the subject. Of course, this is only my view of it; but being such, I would stop my brethren, if able, from going wrong.

QUESTIONS: Does the Bible teach that a man must go to school and be taught by men the sciences of human learning in order that he may know how to behave himself in the church of God? Does God ever call such men to preach his word, as may be justly styled cobblers; and who may be compared, in their efforts at preaching to an old iron sword, or to a wagon screwing for want of grease, &c. &c. If such men call illiterate men to preach, he knows what he is doing when he does it; knows they are illiterate, and that some of them never will become educated. Then are not slurs on the character of such men, slurs on God? They who cast them, challenge the wisdom of God. Could God ever have called a man to preach who did not know how to behave himself in his church.

Bro. G., do not misjudge my motives; I want information. I feel some one should try to stop the drift. As a religious journal is designed to correct error, I would like to hear you and your correspondents speak out on this subject. If the sentiments here objected to, are in accordance with the word of God, I do not read them. I want to know how to behave in the church as a minister, then a great many had better quit who are now trying to preach. In that case are not the Catholics, after all, right? And had we not better leave the whole matter to the educated? Unfortunately, however, the educated, even in Baptist ranks, are disagreed among themselves.

It does seem, much learning, (or the pretense of it) has made men so fast making, some men mad. Respectfully yours, JOEL F. WILSON.

Kosciusko, Miss.

REMARKS: It is not wise to put too much stress on isolated remarks of brethren, especially, if those remarks are made in the heat of oral discussion. Many times brethren do not interpret a remark alike, and hence differ about it, when they would not differ about the thing aimed at. Without any attempt to condemn or defend the remarks quoted above, which must fairly be interpreted, we would say that it does not belong to men to all and always speak just the right word in defending, even the greatest and best of causes.

If any one wishes to know what Baptists, in their collective capacity, believe on the subject, attention should be paid to the rules under which they educate ministers. The denomination is not extreme. The accepted positions of Baptists on the subject may be stated as follows:

1. No standard of education can ever be erected by which to try ministers. Baptists never have had a literary standard for the ministry, and, as far as we know, one was never proposed.

2. Education is helpful to the ministry, by training the mind, and storing it with useful information.

3. Every minister is under religious obligation to prepare heart and mind, to the best of his opportunities to preach the gospel.

4. Colleges and Seminaries are designed and adapted to help ministers, and to facilitate their preparation for preaching the gospel.

for space, according to Brother Graves' proposition, and when the money is collected, we will send it to the State Board, of Tenn., to help build up the churches on the foundation which Dr. Graves is assailing. In this way, Brother Graves will help to build over against his bad theory, and the Record will be fulfilling its mission of spreading the gospel. And thus, too, will two papers, which have not harmonized as well as we have wished, work together in a good cause. There is fitness in the thing all round. If our brother would follow this well, but late began rule of paying into the mission fund for writing against Baptist faith and practice, in a way unique, but practical, he would become a great helper of missions.

These positions are sound, and those who labor most earnestly in behalf of ministerial education to a man, will endorse them. If some brethren, now and then, make an unfortunate expression that ought not to stand in the way of a great cause.

The State Springs meeting was a delightful success. A number of brethren whom we expected were not there. Some detained by one thing, some by another. Secretary Ball and the writer drove out from Grenada, over the fearfully rough roads, behind a fine pair of Capt. Powell's mules. Everybody regretted that Brother Powell could not be present to deliver his address on business methods in religious work.

It is thirty miles from Grenada to State Springs. The first night was spent with Brother D. C. Lee, whose house is always open to the brethren, and his heart and purse open to every good cause. In due time, Friday, we were at the place. The brethren began to collect in encouraging numbers. After so much rain, the farming brethren felt that they must plough, or many of them did, and no one could blame them; yet the attendance was good. There were present, during the meetings, Elds. T. H. Wilson, the pastor; R. W. Thompson, M. C. Allen, S. M. Stewart, T. L. Talbert, of the Yalobusha-Oxford Association, Secretary Ball, Eld. S. Watson, J. P. Thompson and the writer, with a good force of strong laymen, and interested sisters, not a few.

Le Lord was with his people from the first. Eld. M. C. Allen presented good paper on "The reflex influence of missions. Eld. R. W. Thompson read a good essay on, "Is the doctrine of missions Scriptural or traditional?" He held, rightly, that the commission was given to the churches, not to the Apostles as such, nor to ministers, except as the servants of the churches. It is still in force. Eld. J. P. Thompson made a ringing address on Intemperance; its evils and remedy, landing us on prohibition ground. State Springs has never been cursed with whisky, and it is a fine illustration of what prohibition, a good church and school will do for a community. If there is a better neighborhood in the State, we have not found it.

Eld. S. M. Stewart, who is principal of the High School in the village, spoke Saturday night on Education and missions. It was the honor given to the Ladies' Missionary Society. This society has completed two quarters' work. The first was devoted to Foreign Missions, and \$20.00 were raised. The 2d closed with March, and \$40.00 were turned over to State missions. Who will not say this was good? Mrs. Joseph Fox is president of the society, and Miss Emma Fox, a teacher in the Academy, is Secretary. There are over fifty members, and they have, in six months, raised more than a dollar apiece. I think of it, ye who say, "I can't," and let it be known that this is far more than the whole church did last year, and for many years back.

The temperature of the meeting kept rising till Sunday. Bro. Ball lifted us all up by a presentation of "The Glorious Gospel of the Blessed God." The word was spoken in the power and demonstration of the Spirit. It was our privilege to follow with a collection for State Missions. An appeal was made for all to give on principle, as God had blessed them, and to quit themselves like men of God. We had the ladies' contribution to start with \$40.30; two brethren followed with \$25. Then we came lower and rounded up before it was all over, \$186 and some cents, the greater part of which was given by that church, and there is more to follow. Everybody was happy. Sunday night Sec. Ball, explained "The present condition, necessities and future development of State Missions. The brethren said "that's the very thing." Fittingly, we closed with a prayer-meeting, one dear soul presenting herself for prayer.

We did not mention at the proper time, that we and Bro. Ball had the pleasure of speaking to Prof. Stewart's School, Friday. Bro. S. and his assistants, Misses Emma Fox and Ida Malory, are doing a fine work. And in this connection we will say, that, if some lady, well qualified to teach music will write Miss Fannie Burns at State Springs,

she may learn something to her advantage. It strikes us that there is a good opening there for a music class.

As to the hospitality of the people, it is too large a subject to discuss here, and we close by repeating a remark made by Bro. Ball, "I never attended a better meeting."

A DIALOGUE.

The following dialogue passed between a Pedit-Baptist and a Baptist minister some years ago. It is reported, fully, in all its essential features:

Pedit-Baptist: Well, I baptized a child Sunday.

Baptist: Did you baptize it in the name of the Trinity?

P. Certainly I did.

B. To do anything in the name of the Trinity, is a very solemn thing; one ought to have full authority for the use of the name of the Triune God before presuming to do it.

P. You are right; we should be very careful in all such matters.

B. Well, Brother C., will you tell me here, while we are alone, where you get authority to use the name of God in sprinkling an infant?

P. I think it accords very well with the general idea of the Bible.

B. But you should be able to put your finger down, and say here is the authority. Is there any such scripture known to you?

P. To be candid, there is not.

B. You do not, then, pretend that you acted in obedience to a divine command?

P. No, I do not believe that there is any such command.

B. And yet you did it. Please tell me why you did it.

P. Because the parents desired it, and I can see no harm in it.

B. Then you use the sacred name of the Trinity in doing what God has not authorized you to do, and all because people desire it, and you can see no harm to come of it.

P. Well, the child was five years old and had been carefully trained; it might have been a believer.

B. You see a command to baptize believers do you not?

P. Plenty of them.

B. Then we are agreed; but tell me, did you baptize the child as a believer, or as the infant of a believer?

P. The latter, of course, for it was not asked anything about it.

B. Suppose, after a while, that child professes Christ, and desires to be baptized on its own account, would you do it?

P. Of course, I could not; it would be against the rules of our church.

B. But you say the Bible commands the baptism of believers, and yet you would not baptize this believer because your church has rules to the contrary. Will you go with your church or with Christ?

P. I do not think it a matter of any great importance any way. I am very liberal in my views. The trouble with your church is its illiberality.

B. There is just one point of difference between you and me. I feel bound to do just what Christ commands; you do not. I hope to never see the day when Baptists will grow so liberal as to set aside the commands of their Master. You say the trouble with us is, we are so illiberal. If to be liberal with Christ's commands is a merit, how much better are the Catholics than you; for they have set aside more laws than you. And the wickedest man in the country is the best man, because he does not feel bound to obey God in any thing. I cannot believe we should take liberty to disobey God; and, moreover, er, when you start in the way of disobedience, you have no sure stopping place short of throwing away the Bible.

Dr. HUNTER's first article will appear next week. We have evidence that many people are looking forward to these articles with interest. We have applications from Pedit-Baptists for all the papers having the discussion in them. Hand them round, brethren, where they will do good—and save your papers.

The Editor of the Record will (D. V.) be in Ellenville Friday before the 2nd Sunday in this month and at Hattiesburg Saturday and Sunday following. We will be pleased to make the acquaintance of the brethren and sisters in that section.

The ad intelligence reaches us that Mrs. Susan Spotswood Taylor, wife of Dr. George B. Taylor, of Rome Italy, died

My wife and I left Kenya on a visit to our parents in Louisville, the 26th ult. In these days of floods and cyclones, one never knows whether he will reach his destination on time, or, indeed, at all. Misconnection on the part of the railroad, however, was averted, and we were able to get off at Milan thirteen hours later than the time we had planned. The time did not "drag withal," for it was Baptist prayer-meeting evening. The Baptists of Milan, having reason to be "giving," have a beautifully finished brick church, which is an acknowledged ornament to the town. It is well located—not stuck off in some out-of-the-way place, as is often seen. If Baptists lead the world as to Bible doctrines, they ought to lead in every good thing. The church is well equipped geographically. J. F. Wess, of the old Union University man, is pastor at Milan, and is fortunately the very preacher for the church and town. We found the Tennessee river on a swell. The valley was completely submerged, railroad and all. In we plunged, burying wheels, springs and cylinders. The beauty of such style of travel consists in combining steamboats with railroads. When there are no floods, storms and multitudes of other devastating forces have an end? Floods will increase in number and magnitude as the lands along water courses are opened

March, 1884.

Kosciusko, Miss., March 22, 1884.

I desire to thank Bro. J. D. Anderson, in behalf of the Kosciusko Church, for the very deep interest expressed in the Rec. no. of March 20, respecting our struggling church in her endeavor to secure a pastor's home. We are anxious to secure this home in 1884, and by the blessing of God and the co-operation of his people we will do it. If the brethren who expect to attend the Convention in July, believe they can serve Christ by contributing one dollar each for said home, they can forward to my address, or to Deacons J. P. Brown or A. J. Akinson, or hand it in when they come, and the same will be thankfully acknowledged through the Record.

J. J. W. MATRICE.

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